QUR'AN-ONLY MANUAL · BAYT AL-SAMĀ'

مَوَدَّةً وَرَحْمَةً

Two Who Find Rest

The Relationship Between a Man and a Woman, Through the Eyes of the Qur'an

For two people who live by one line — *in the remembrance of God, hearts find rest* — and discover its mirror in each other. Read from the Book alone: no Fiqh, no Sharia code, no Sufi allegory, no inherited custom. Only what the Qur'an actually calls a man and a woman to be for one another.

VOLUME V · THE BAYT AL-SAMĀ' FOUNDATIONS

OPENING

Two Rests, One Word

The Qur'an uses one root — *sakana*, to come to rest, to dwell, to grow still — in two of its most intimate verses. The first is about the heart and God:

أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

"Truly, in the remembrance of God, hearts find rest."

AR-RAʿD 13:28

The second is about a man and a woman — and it uses the same language of rest:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَاجًا لِّتَسْكُنُوا إِلَيْهَا

"And of His signs is that He created for you, from yourselves, mates — that you may find rest in them — and He placed between you affection and mercy."

AR-RŪM 30:21

Read them together and the entire vision of this manual appears. A relationship is not the *source* of rest — remembrance is. But when two people have each found their rest in remembrance, they become able to be a place of rest *for one another*. The stillness they carry is the stillness they can give.

> *The one who has found rest in God can offer rest to another. The one still demanding rest from another will only exhaust them both.*

THE SIGN

A Relationship Is Called a Sign of God

Notice what 30:21 does before it says anything about roles, duties, or contracts. It calls the bond itself an آيَة — a **sign of God**, in the same category as the creation of the heavens, the alternation of night and day, the sending of rain. The relationship between a man and a woman is placed among the phenomena through which God is *known*.

And it names two things God *places* between them — not things they manufacture, but a divine deposit:

Mawaddah مَوَدَّة

Affection, tenderness, the warm inclination of one toward another — the drawing-close that makes two people want to remain in each other's presence.

Rahmah رَحْمَة

Mercy — the same word the Qur'an uses for God's own defining quality. The gentleness that carries a relationship *after* desire settles: patience, forgiveness, care for the other's weakness.

The Qur'an's order is deliberate. Affection draws two people together; mercy is what keeps them together when affection alone would have cooled. A bond built on *mawaddah* without *rahmah* lasts only as long as the feeling. A bond that receives both from God endures.

From a Single Self

The Qur'an roots man and woman in a shared origin, and it uses that origin, again, to speak of rest:

خَلَقَكُم مِّن نَّفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا

"He created you from a single self, and made from it its mate, that he might find rest in her."

AL-AʿRĀF 7:189 · SEE ALSO AN-NISĀʾ 4:1

One self, one origin. Whatever difference exists between a man and a woman, the Qur'an insists on a prior **sameness**: they are of one substance, and their dignity is measured on one scale — not gender, not lineage, but nearness to God:

"We created you from a male and a female... the most honoured of you before God is the most conscious of Him."

AL-ḤUJURĀT 49:13

And their reward is one reward: *"I will not let the work of any worker among you be lost, male or female — you are of one another"* (3:195). This is the ground the whole relationship stands on: two who are of one another, equal before the only scale that finally matters.

THE IMAGE

Each a Garment for the Other

The Qur'an's most tactile image for the bond is not ownership or hierarchy. It is clothing:

هُنَّ لِبَاسٌ لَّكُمْ وَأَنتُمْ لِبَاسٌ لَّهُنَّ

"They are a garment for you, and you are a garment for them."

AL-BAQARAH 2:187

Hold how much this single image carries — and notice it is perfectly **mutual**, said of each to the other in identical words. A garment:

— **covers** — it conceals what should not be exposed; each protects the other's dignity and hides the other's flaws

— **warms** — it is comfort against the cold of the world

— **is closest to the skin** — nothing sits nearer to the body; this is a picture of intimacy, not distance

— **adorns** — it is also beauty, the way one is presented to the world

— **fits the one who wears it** — a garment is shaped to a particular body; the bond is personal, not generic

No fiqh of duties is needed to understand this. Two people are told, in the plainest terms, to be for each other what cloth is to the body: covering, warmth, closeness, dignity.

THE PARTNERSHIP

The Man and the Woman Who Remember God Much

Here the theme of this manual meets the Qur'an directly. In its long portrait of the righteous, the Qur'an names men and women in perfect parallel, and it ends on remembrance — naming both:

وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ

"...and the men who remember God much, and the women who remember — for them God has prepared forgiveness and a great reward."

AL-AḤZĀB 33:35

The *remembering man* and the *remembering woman*, side by side. This is the couple this manual is written for: two people who each, independently, find their rest in remembrance — and who therefore do not arrive at one another empty, demanding to be filled. They arrive already at rest, able to give it.

And the Qur'an describes what such a partnership *does* together. It is not one leading and one following; it is mutual guardianship:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ

"The believing men and the believing women are allies of one another; they enjoin the right, forbid the wrong, and establish prayer."

AT-TAWBAH 9:71

أَوْلِيَاء — *awliyāʾ*, mutual protectors and allies. Each guards the other's walk toward God. That is the deepest work a man and a woman do together in the Qur'an: they keep each other oriented toward the One in whose remembrance the heart rests.

THE PRAYER

Coolness of the Eyes

The Qur'an even records the prayer such a couple makes. Among the supplications of "the servants of the Most Merciful" is this one, for spouse and family:

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ

"Our Lord, grant us, from our spouses and our offspring, coolness of the eyes — and make us a model for the God-conscious."

AL-FURQĀN 25:74

Qurrat aʿyun — coolness of the eyes — is the Qur'anic image of rest made visible. In a hot land, coolness is relief; the eye that has been straining finally settles. To ask that your spouse be *coolness for your eyes* is to ask for exactly the rest of 30:21 and 13:28, now looking back at you from a human face. And notice how the prayer ends: not "make us happy" but "make us a model for the righteous." The couple's rest is not private indulgence; it overflows into an example others can follow.

THE CONDUCT

Live With One Another in Goodness

When the Qur'an turns to daily conduct between them, it does not hand down a ledger. It gives one recurring instruction: بِالْمَعْرُوف — *bil-maʿrūf*, in what is recognised as good, in kindness.

"...and live with them in kindness. If you dislike them — perhaps you dislike a thing in which God has placed much good."

AN-NISĀʾ 4:19

And it makes the obligations reciprocal in a single, balanced line:

وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ

"And they have rights like the rights upon them, in kindness."

Rights *like* the duties — a symmetry, measured in kindness. This is the whole Qur'anic ethic of the relationship, and it needs no external code to complete it: whatever one owes, the other owes in kind, and the currency is *maʿrūf*, recognised goodness.

THE REALIZATION

The Rest That Does Not Depend on the Other

Here is the realization that the whole manual has been circling, and the reason it began with 13:28 rather than 30:21. If two people expect the *other person* to be the source of their rest, they will fail each other. No human being can carry the weight that belongs to remembrance. The one who demands to be completed by a spouse turns love into hunger, and hunger — as the Qur'an knows — is insatiable.

> *Two people who seek their rest in each other alone will wear each other out. Two people who have each found their rest in God become, for one another, a place that rest can be shared.*

This is the difference between a bond that consumes and a bond that shelters. When each partner's heart is already settled in remembrance, the relationship stops being a demand and becomes a *sign* — the mercy and affection God placed between them flowing freely, because neither is clutching the other for a rest only God can give. The *libās* covers without smothering. The *awliyāʾ* guard without controlling. The eyes are cool.

SAID PLAINLY

This manual reads the Qur'an on man and woman through its own dominant images for the bond — sign, rest, affection, mercy, garment, mutual alliance, kindness. It does not reduce the relationship to a list of rulings, because that is not where the Qur'an begins. It begins by calling the bond a sign of God and a place of rest, and this manual stays where the Qur'an begins.

Two selves from one self; each a garment for the other; affection and mercy placed between them by God; allies who keep one another turned toward the One — so that in the remembrance where every heart finds rest, they become, at last, coolness for each other's eyes.